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NEW TESTAMENT

PRAT, F. *La théologie de Saint-Paul*. Deuxième partie. Paris: Beauchesne, 1912. viii+579 pages.

The first volume of this monumental Pauline study treated of Paul and his work; this volume is concerned more specifically with the theology. The only serious limitation is that which secures for it the ecclesiastical approbation: *Nihil obstat*. This, of course, guarantees the character of the conclusions reached. The book has the merit of having been written with a thorough knowledge of the field, even the most radical views being stated clearly and fairly. It is accurate in type and quotation, is scholarly and sane, and is as critical as possible under the restrictions imposed. Many truths are most admirably and happily expressed. The positions taken, however, are mostly those of the older theology.

BEHM, JOHANNES. *Der Begriff ΔΙΑΘΗΚΗ im Neuen Testament*. Leipzig: Deichert, 1912. M. 3.

When we speak of the "New Testament," what is the meaning of the Greek word which we render "Testament"? Though it occurs thirty-three times in our New Testament, lexicographers and commentators go wide asunder in its translation. To fix the word's meaning in early Christian usage, especially in the New Testament, is the object of a valuable and persuasive study by Lic. Behm, Privatdozent at Erlangen. In Greek speech the word is ambiguous. Its common meaning is "testament." But Behm shows that it was sometimes used for "contract" ("covenant"), and makes extremely probable that it bore as well the general sense of "arrangement" or "regulation" (*Anordnung, Verfügung*), of which the meaning "testament" is only a specialization. This general meaning Behm finds again in the LXX, alongside the more frequent meaning of "covenant," which is always the force of the Hebrew original *berith*. Philo, on the other hand, means by *διαθήκη* either a divine ordering or a "will," never a "covenant."

In the New Testament, Paul uses the word on one occasion in its "secular" Greek sense of "testament" (Gal. 3:15 and 17), elsewhere in the religious sense of the divine plan or arrangement for human weal, the expression of God's will. In this meaning the sense of *mutual* contract of God and men is not at all present, but only the promise of God. This meaning holds in all the other New Testament references, including those in the Eucharist passages and the seventeen in Hebrews, with the single exception of Heb. 9:16 f., where the author, in a sort of parenthetical argument, makes use of the "testament" significance. Finally, Barnabas and Justin's *Dialogue* (which has the word thirty-one times) support the prevailing New Testament usage.

Behm's study is extraordinarily detailed and careful, and must be, in the main, convincing, over against the prevailing interpretation. We have, not a "New Testament" of God, or a "New Covenant" with God, but a "New Dispensation" of the divine goodness.

HISTORY OF RELIGIONS

BUDGE, E. A. WALLIS. *Osiris and the Egyptian Resurrection*. New York: Putnam; London: Philip Lee Warner, 1912. Vol. I, xxxv+404; Vol. II, 440 pages.

These two volumes by Dr. Budge display the same lack of method so noticeable in the numerous other works of the same author. The subject which he takes

up is one of the most important in the history of religion. The volumes, however, contain simply a hodge-podge of inner African superstition compared without method with what purports to be the content of earlier Egyptian documents on the Osirian faith. It cannot be said that our knowledge is in any way furthered; indeed, it would be difficult to find a pair of volumes containing more misinformation, misunderstanding, and lack of discernment than these two under discussion.

JEVONS, F. B. *The Idea of God in Early Religions*. New York: Putnam, 1912. 170 pages. \$0.40.

The Cambridge Manuals of Science and Religion render admirable service to the general reader. The little volume of Professor Jevons, *The Idea of God in Early Religions*, makes no attempt at elaborate discussion but covers its field in a singularly complete fashion. There is no really important question connected with this subject that it does not at least mention and characterize. The fundamental position of Professor Jevons is too well known to need discussion. He properly distinguishes between the idea of God as a fact of consciousness and as a descriptive formula. Yet he cannot believe that there is an impassable gulf between the idea of God and God himself. The difficulty which lies in the metaphysical problem here indicated he does not, however, discuss in detail, but in the closing pages of his volume he insists that what really is expressed in religion is at once the being and the idea of God. Evidently Professor Jevons is face to face with the everlasting question of epistemology and is making a sturdy protest against the more or less fashionable opinion that because one recognizes the functional value of ideas he needs nothing further in terms of being.

But Professor Jevons' book is really something other than a discussion of this point. It is a rapid and admirable synopsis of comparative religion in its relation to the theistic beliefs. To read it is to be placed at once in possession of the essence of much investigation and study. Professor Jevons writes in a style which is neither popular nor academic, and his little book is a welcome contribution to the rapidly developing literature seeking to popularize the positions of scientific theology.

ENTZ, GUSTAV. *Pessimismus und Weltflucht bei Platon*. Tübingen: Mohr, 1911. viii+191 pages.

Despite his discouragement over many of the features and tendencies of Greek life, Plato is not to be thought of, Dr. Entz maintains, as holding a pessimistic world-view which contrasts with the care-free and hopeful life-philosophy of his fellow-country-men. Rather was the prevailing tenor of Greek thought from the time of Homer pessimistic, inasmuch as a strong craving for life and eager joy in natural existence was always accompanied by a blighting sense of the transiency and hollowness of human existence and the imminence of death and the grave. In opposition to this, Plato's philosophy was really optimistic; his optimism did not proceed from an insensibility to the ills of human life, however; it was based upon religious faith—the conviction of the reality of a higher, eternal life. This eternal life of the soul he believed to be the end and purpose of natural existence, giving meaning and value to the present efforts of man, his successes and failures. In establishing his position, the author reviews the dialogues of Plato in which his *Weltanschauung* is developed.